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BULGANIN AND KHRUSHCHEV

THE politician's task is not an easy one. Less than anyone else in public life can he show his hand. There must always be more in reserve than what is shown, for what is said on one day may prove unfortunate the next. His difficulties are fairly well understood: no one asks or dreams of asking, the same veracity from him as from, say, the authentic artist. The latter must always tell the truth, if he can; he must always give himself away. The politician at best can only tell half the truth, and by some means or other he must always hide himself. No one knows what Sir Anthony Eden actually thinks of the forthcoming visits of the Russians. He must receive them as the Prime Minister of Britain, and it will be as such that he will do the smiling, greeting and talking.

Similarly, Bulganin and Khrushchev will be two different men from those who visited India, with the same names. They will be eager to make an impression on the British people, and for this purpose they will trim themselves to the occasion. There probably will be few allusions, if any, to "colonialism". Most people will accept it all, for most people will understand the exigencies of political occasions. It will be generally recognized that the Khrushchev talking to Indians and taking an active part in the cold war must be a different person from the one talking to Englishmen, and assuming that the cold war holds no future.

Accepting The Fact

Many conscientious people will be troubled about the whole business. The two Russians have broken or connived at breaking most of the laws known to God and man. They can plead perhaps in extenuation the words of the Abbé Sieyès, the Frenchman who took a prominent part in the French revolution, lived through it and all that followed until the return of the monarchy, and died in his bed at the age of 86—"I survived". That may be a sufficient excuse for anything, indeed for all, that the two Russians have admitted and condemned since. But there they are—and there Mr. Malenkov is—genial social people, naturally friendly, with enough legalized crime on their hands to bear comparison with most of the well known practitioners of that form of human depravity in history. It is wise perhaps to accept them; there is no reasonable alternative; but there is no need to go beyond the fact that they are coming as the temporary representatives of the Russian people. For what they are the Russian people are responsible, and there are, no doubt, many people in Russia who have their own notions of that responsibility and the representatives who have come from it. There is no need to be less critical than many Russians themselves. The latter too understand political occasions and do their best with them; there is no need to turn the expedient and the necessary into dramas of "friendship" and "let's forget everything".

The Truth Can Be Spoken

But through the visit much of truth can be said. Through what is human in it the Russian people can be told that we are human too. They can be told that we long for nothing so much in the relationships between the two countries as that ordinary people may come and go as readily as the big people are beginning to do. If we believe lies about the Russian people there is a chance to have them corrected by Russians: if they believe lies about us, there is a chance to correct them. In short, the "leaders" can be challenged on the issue of friendliness. Do they want this? Then please give us every chance to show it—and not in all the guarded propaganda talk but in the open conversation and sightseeing of ordinary people.

There is not the slightest need to be other than direct to the visitors. It is probable that in a comparatively short time new men may well be in their place. The new men can be spoken to now—in the ideas that can be placed before the visitors, and presumably which they will have to report to the Russian authorities. Russians, too, want to see the world. They can be told, in so many different ways, that they are welcome in Britain.

It may be—it may be that a human force deeper than the Bulganins and the Khrushchevs have sent them here. No one knows what is taking place in Russia. Another kind of revolution may be taking place, that of the Russian people wanting to be real friends with the world instead of being forced to live in constant hostility with most of it. The two visitors are coming from a strange land, but only now four hours away. The strangers living there perhaps no longer wish to be strange. They may now be aware of that four hours, and how much of genuine warmth and human kindliness lives beyond it.

The West has made grave mistakes. It has lived in ignorance of Russia and what has taken place there. It refused to receive the revolution in the first place. It expected democracy to follow the difficult processes of liberty there without reference to the Russian past. Perhaps the West has learnt a great deal. A revolution of outlook is taking place there, too. The Russian visit may be a turning tide in human affairs.

A SHOCKING HEALTH PROBLEM

By Ford Lewis

(Dr. Ford Lewis is an American Unitarian minister of the First Unitarian Church, Stockton, California. He writes of the mental health problem in America, but much that he writes could be applied to this country.)

ONE of the strangest and most controversial stories in the Synoptic Gospels is the account of Jesus, the demoniac and the Gaderene swine. Its meaning is all the more opaque if we are looking for something that makes sense in a narrowly literal way. Argument about it was especially rife in the 19th century. T. H. Huxley rejected the whole story as false and worthless for moral instruction, while W. E. Gladstone defended to the death the literal truth of every detail.

Actually it is a folk tale, a legendary account of the exorcising of the "evil spirits" which possessed a person whom we would describe as mentally ill, and of their passing into a herd of swine which thereupon plunged into the sea and were drowned. If we read it with this in mind, allowing for the broad touches of superstition and demonology characteristic of the time, we may find it has some share of wisdom and worth for our own generation.

"And when he had come out of the boat," the author of Mark writes in his version, "there met him out of the tombs a man with an unclean spirit, who lived among the tombs; and no one could bind him any more, even with a chain; for he had often been bound with fetters and chains, but the chains he wrenched apart, and the fetters he broke in pieces; and no one had the strength to subdue him. Night and day among the tombs and on the mountains he was always crying out, and bruising himself with stones."

When Jesus commanded the demon to come forth, the man possessed cried out protesting that Jesus was tormenting him. "What is your name?" Jesus asked, and he replied, "My name is Legion; for we are many." And he "begged him eagerly" not to consign them to the abyss, or the grave, but to let them enter into a herd of swine which was foraging nearby. Jesus consented to this bizarre request and the "unclean spirits" came out and entered into the swine, and the entire herd, two thousand-fold, rushed down the steep bank into the sea and were drowned.

When the people in the neighbourhood heard about it, they came and saw their formerly demented townsman sitting with Jesus, "clothed and in his right mind . . . and they were afraid . . . and they began to beg Jesus to depart from their neighbourhood".

*

In this popular folk story of the great exorcist—who may not even have been Jesus in the original version—we can find a disturbingly accurate picture of the treatment of mental patients in our own day. And it should be all the more distressing to us that the analogy fails in the end because modern therapists have found no sure cure, no guarantee of a happy ending. But let us apply this allegory to our own situation and see if it can provide us with any intelligent instruction.

First of all, we have found, just as the Gadarenes found—or the Gerasenes, or Gergesenes, as the case may be (ancient authorities disagree)—that we cannot bind our mental health problem "even with a chain," or contain it within existing hospital walls. It keeps bursting its fetters, spilling over into new and bigger dimensions, affecting every class, every race, every economic and social group and touching even every family in some way. To-day there are 700,000 mental patients in something like 600 mental hospitals throughout the U.S.A. and another 700,000 on waiting lists. Ninety-six per cent of these patients are in public hospitals.

When we attempt to analyse the depth and complexity of this problem we can speak only in superlatives. More people are confined in our mental hospitals than in all other hospitals combined, and for much, much longer periods of time. One third of the entire budget of the State of New York is spent on the treatment of mental illness. The care and treatment of mental patients costs the United States one billion dollars a year. These are direct costs. Add to this another billion in lost earnings to round out the picture.

And the proportion of commitments to *per capita* population is increasing. According to one study, the chance of being hospitalized in 1934 for severe mental illness was one in twenty. To-day it is approximately one in ten. In part this may be due to better diagnosis, greater popular confidence in our mental hospitals and, undoubtedly, a greater life expectancy among a large segment of the population, with all that that implies. But for whatever reason, it seems to be a fact—an appalling fact, when we stop to think of it—that the rate of commitment has doubled in twenty-one years.

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The villagers in the story knew they could not solve the problem by keeping a man in chains, but it took the rest of the world eighteen or nineteen centuries to find this out. In 1793 Phillipe Pinel, a determined French psychiatrist, or the nearest equivalent of one, walked dramatically into the bedlams of Paris and removed the chains from the inmates. Dorothea Dix, inspired by Channing's humanitarian preaching, persuaded some eighteen legislatures in the United States to build hospitals for mental patients and get them out of the jails. Sigmund Freud, one of the great geniuses of modern times, gave us a science and a theory of the mind, and his followers—Adler, Horney, Jung and others—have elaborated their systems of psychiatric analysis and treatment and have brought us to the place where we now stand in this science.

Just where do we stand? On the brink of ruin? On the threshold of greatness? Or somewhere in between? This we shall never know except in retrospect. Time alone will determine it on the basis of what we do. The picture is not all black. In fact, to a lot of people it appears quite bright. In spite of the appalling statistics, they think mental health has a wonderful future. "Of all the diseases that confront mankind," Dr. Karl Menninger said only last month, "mental

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A Symposium — Edited by R. E. Davies, M.A., B.D.

In a series of vigorous essays, the contributors to this book make a determined effort to sketch out a positive and practical "philosophy of Christian education" and to show how the various subjects on the time-table fit into the general pattern. Many of the things suggested have actually been carried into effect in a famous Christian public school. 12s. 6d. net.

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By G. H. Pumphrey

Comics are the main out-of-school reading for nearly all the children in this country, and whether we like it or not, they are a major influence in our children's upbringing. The author not only discusses comics in general but lists and classifies for the first time most of the children's periodicals on sale. These lists will be invaluable to parents and teachers, who in the past have had no means of obtaining this information. 4s. 6d. net.

CHRISTIAN SOCIAL ETHICS

By R. J. Coggle, B.Sc., and J. P. K. Byrnes, B.Sc.

For a long time now students of Christian ethics, and especially those who are preparing for university examinations, have been in considerable difficulty to find a text-book. This book has been written to supply that need as well as to furnish a veritable manifesto of the Christian position in the world to-day. 12s. 6d. net.

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illness is the most hopeful of recovery. Given proper treatment in time, up to 70 per cent of all the patients could be discharged as improved or recovered within a year."

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We can register our concern for the disturbed, the anxious, the upset, the emotionally ill persons in our own community and state in very concrete ways. Surely, we need no further evidence that their "name is Legion". I have already suggested that we must identify our efforts in this direction with a rich religious and humanitarian tradition in which the welfare of man, all men, holds a central place. Human values are paramount.

Next, we can acquaint ourselves with more of the facts concerning mental illness. It carries no moral stigma. It is not a sign of weakness, any more than a broken bone. It is not hereditary, although the tendency to develop certain types may run in some families. It is not true that mental illness always gets worse, although, like any other ailment, it may do so if left untreated indefinitely. It is not true that a person who has once been subject to this kind of illness is always subject to it. There are discouraging relapses, of course, but there are gratifyingly large numbers of cases—and the number is growing—in which full recovery seems to be permanent.

FELLOWSHIP FUNDS

By L. Baker Short

AT the General Assembly meetings next week, Unitarian and Free Christian Churches are to be asked to adopt the Simplex Envelope Scheme. In these days when the large subscribers are of necessity few, the object is to persuade and enable our many ordinary members by regular small subscriptions to raise the bigger funds needed to maintain the denomination. By breaking up the task among a great many people, it is hoped to make it easier and simpler. This was the point of Dr. Alfred Hall's Hundred Thousand Shillings Fund a quarter of a century ago. Instead of a few people thinking in terms of pounds, a great many were asked to think in terms of shillings. At the same time it was hoped to kindle in our traditionally individualistic congregations a greater sense of denominational fellowship and community.

The prototype of all such Unitarian efforts was the Fellowship Funds first propounded in 1816, just 140 years ago. At that time the British and Foreign Unitarian Association had not been created, and the Unitarian Fund had been started only a few years before to meet the emerging need for common propaganda and a closer relation between our mostly isolated churches. At the moment when our denomination is about to launch another financial experiment, it seems worthwhile to recall this first effort from which all later ones stem.

At the height of the movement some fifty of our churches had Fellowship Funds. The creator of the idea was John Thomson, M.D., born in 1782 in Kendal where his father was a prominent trustee of the Unitarian church. He was in reality a Scotsman whose grandfather had emigrated to Kendal. He gained his medical degree at the University of Edinburgh.

But John Thomson was not merely a medical man. He was also an ardent Unitarian. He had been a divinity student at the Manchester Academy for four years, and after that served as a minister for several years before training as a doctor. From 1808 to 1817 he practised medicine at Halifax where he was a zealous member of the Northgate End Chapel. In 1817 he moved to Leeds, full of many plans. But his special devotion to his poor patients led to his untimely death from typhus in 1818 at the early age of 35. Friends erected a memorial to him in our Halifax church which has a fine bust of him by the famous sculptor, Chantrey.

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It was Dr. Thomson's ardent Unitarianism which made him wish to see it grow and spread—especially from middle-class to working-class circles. He saw that money was necessary for propaganda, and to strengthen poor and new causes. For this reason he worked out his Fellowship Fund System to enable and encourage older and securer congregations to help the newer and weaker financially, and thereby to strengthen themselves spiritually, morally and socially. Whether he first publicly expounded his scheme at Elland, Yorkshire, in 1815 or at Oldham, Lancashire in 1816 (according to rival claims), certain it is that he first published a statement about it in the Monthly Repository for October, 1816. It was unfortunate that he died within a year and a half, for had he lived the idea would have made a still greater impact through his own personal advocacy.

PRESIDENT-ELECT OF THE GENERAL ASSEMBLY

Mr. C. H. Pollard, of Hull, is the President-Elect of the General Assembly. He has been the City Treasurer of Hull since 1929, and has carried out a large number of activities in addition to his office. He was a member of the Executive Council of the Institute of Municipal Treasurers and Accountants and was President in the years 1952-53. He is a Past President of the Association of Local Government Financial Officers, and is the Hon. Financial Adviser to the Association of Municipal Corporations. He is a member of several Committees meeting under the auspices of Associations of Local Authorities and various Government departments. In July, 1955, he represented the Ministry of Education at the International Conference of Public Education at Geneva, and in September of the same year submitted on behalf of the British Section a paper on Local Government Finance to the International Union of Local Authorities Congress in Rome.

MR. C. H. POLLARD, O.B.E.

He is the Chairman of the Hull District Saving's Committee, and is the Member for the National Saving's Assembly for Hull and District.

He was awarded the M.B.E., in 1943 and the O.B.E., in 1946.

Mr. Pollard was a Former Chairman and Hon. Treasurer of Park Street Church, Hull. He was "brought up" at the South Shore Unitarian Church, Blackpool, and was Sunday School Secretary there before the first World War. When he came out of H.M. Forces in 1919 he became Secretary of the Church, and in that year first acted as a lay preacher. He has been a member of the General Assembly Council for many years.

Such is the record of social and church service of the Unitarian who will be the next President of the Assembly. It typifies the social and church responsibility of the best of Unitarianism.

In essence the idea was very simple. While wealthy individual donors were to be expected to contribute to denominational needs as before, the Fellowship Funds were to bring in a new class of contributor—the ordinary people of small means who by pooling their regular small subscriptions could thus render effective help to the Unitarian cause. To quote Thomson's own words: "We must, therefore, look out for other and multiplied sources of supply, and call in the many in aid of the few. Before you is a plan for that purpose, which, whilst it originates a fresh set of contributors, and falls so easily upon all as not to be felt by any, does not interfere with, nor supersede the exercise of liberality on the part of the affluent members of the Unitarian body." Each Unitarian church was, if possible, to set up a Fellowship Fund amongst its members. There was to be a minimum subscription of a penny a week, normally to be collected on Sundays. And here it was felt that the young people could make themselves useful as collectors. Each local Fund would have as little formal organization as possible in the way of committees and officers. But apart from an annual meeting, periodic or occasional meetings of all the members would be held at which all would decide to what Unitarian causes to disburse the money collected. And such efforts would not only have practical value but would also promote personal individual friendship amongst the members, and increase fellowship between the separate Unitarian congregations. Hence the name of Fellowship Funds.

The Fellowship Funds conformed to this general pattern, with local variations. Hymns and prayers naturally formed part of the gatherings; while at the annual meeting there would be a tea, special speakers, resolutions, in addition to the annual report. For example, at the 1828 annual meeting of the Sheffield Fund, Rev. George Harris of Glasgow was a special speaker, and the ministers of Rotherham and Stannington were also present—as also many non-Unitarians who it was hoped to influence towards Unitarianism.

Some Funds held meetings for "religious discussion" or "religious conversation" (Lincoln, Taunton, Bristol). Some of them spent a little of their money in circulating Unitarian books and pamphlets among their members (Lincoln, Cirencester, Taunton), or for their poor members (Hackney), or in forming a Vestry Library (York).

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But quite early on there are complaints of a tendency to defeat the spirit and intention of Dr. Thomson's plan. In its report for 1828 the Sheffield Fund speaks of "a serious evil" which has appeared at Sheffield and elsewhere—namely that the richer members of congregations were making the Funds an excuse to cease their large individual donations to Unitarian efforts. Says the Sheffield report: "It was his (Dr. Thomson's) object to raise a new class of subscribers, not to destroy an old and more efficient, because more opulent order of donors."

Then at a meeting of the Salford Fund in 1830 the enthusiastic Rev. J. R. Beard is regretting that Fellowship Funds have not become universal amongst the 400 Unitarian churches of that time. Then if only half the churches had contributed £5 to a central fund from their penny-a-week subscriptions, £1,000 would have been raised. "Or if 20,000 persons contributed each five shillings a year, the sum of £5,000 would accrue. How much might thus be done, without any individual sacrifice, for the great cause of truth. . . ." The Fund of the New Meeting, Birmingham, began with 226 members in 1817. But by 1840 the annual report of the Old Meeting Fund, Birmingham, is complaining that it can render only little help owing to "the extremely limited amount of the funds". An appeal is made for more subscribers. Nevertheless that year this Fund subscribed £3 to the B. & F.U.A.; £5 5s. to the Midland Unitarian Association; £10 to the Newhall Hill church building fund, Birmingham; and £5 to the building fund of the newly-opened Aberdeen Unitarian Church. £1 was also given for the immediate relief of a Unitarian minister in "great and urgent distress". But the Fund had had only £27 4s. 4½d. to disburse. And it would seem that all now depended on "the Collector," who was made an allowance of £1 5s. 6d.

By 1876 the "Record of Unitarian Worthies" does not know if any Fellowship Funds remain in existence, but urges their need and value. The history of Fellowship Funds has lessons for us all. Good luck to the Simplex Scheme!

ESSEX HALL REBUILDING FUND

Statement by the President, Mrs. S. Martineau

It is now nearly a year since this Appeal was launched, and I feel it is full time that I should report progress and give expression to the admiration and deep gratitude which I, and the members of the Appeal Committee, feel for the wonderful reponse our friends all over the country have made. I would thank them all personally if I could, but one outstanding gift calls for special mention. Mrs. Bishop Harman, whose late husband was one of the earlier Presidents of the Assembly, has given the magnificent sum of £20,000 and to her are due the warmest thanks I can express for her wonderful generosity, and the great encouragement it gives.

I also wish to convey to our Unitarian friends in America our very sincere appreciation of the 10,000 dollars they have so generously given towards the rebuilding of our Headquarters, and the assurance it gives us of their genuine and most practical interest in our affairs.

From the list of contributions shown on another page of this issue we might appear to have reached our target so nearly that further appeal is not necessary. Unfortunately that is not the present position. The estimates of costs drawn up eighteen months ago were based on the expectation of being able to start building much earlier than has proved possible. We had not been able to foresee the lengthy negotiations with the L.C.C. at various stages, before our plans received the final necessary approval.

This delay has meant greatly increased building costs, adding about 10 per cent to our original target, bringing it to the neighbourhood of £85,000. Again, a decline in the value of the securities we held in the outset, has meant writing down our holding by about £1,500.

Further possibilities of loss have also to be faced. There is in most large appeals some incidence of loss due to death among the body of subscribers under covenant—one such loss we have already suffered. Beyond this is the fact that all large sums given to charity are subject to death duties, should the donors not survive the gift by a full year.

So my friends our work is not yet done, and the need to continue our efforts is still urgent. It lies now chiefly with our Churches. Some have done magnificently already, others are going ahead, and others hope to start in the near future. Let us all together make our effort now, one body of Unitarians solidly proclaiming their unshakeable belief in the future, by this great venture for our Faith.

THE NEW ESSEX HALL REBUILDING FUND

NINTH LIST of Promises and Subscriptions

Oat Street Chapel, Evesham		10	0	0
Belper Sunday School		1	6	11
Mr. Chamberlain, Belper			12	0
Mrs. Davies, Belper			10	0
Mrs. T. G. Ryde, Belper			12	0
Mrs. Sanders, Belper			6	0
Mrs. Lister, Belper			9	11
W. Calladine, Belper			5	1
West Grove Unitarian Church, Cardiff		3	6	6
H. R. Bramley, Sheffield (see 1st List)	C.	82	12	2
Emilie L. Gaylard, Bristol	C.	25	11	3
Hilda M. Packer, Bristol	C.	25	11	3
In Loving Memory of Revd. J. W. Cock		20	0	0
F. J. Stockhall, Bury		1	0	0
W. Roberts, Bury (2nd donation)		15	0	0

Bwlch-y-fadfa Congregation		2	2	0
Rev. M. Constance Harris, Leicester		5	0	0
Miss E. M. Montgomery, Edgbaston		3	3	0
South Shore Unitarian Church, Blackpool		8	0	0
Keith R. Oakeshott, Rangoon, Burma	C.	48	15	4
Stockton Unitarian Church		44	7	3
Lady Anonymous—per R. Beasley		1	0	6
Franklyn Johnson	C.	24	6	11
Mrs. Bishop Harman, Crockham Hill, Kent		20,000	0	0
Plymouth Unitarian Chapel		80	0	0
Rev. J. Islan Jones, Lampeter		10	0	0
Norcliffe Chapel, Styal		10	0	0
Mrs. C. Denniston, Dirleton, North Berwick		1	0	0
New Street Meeting House, Aberystwyth		25	2	0
Miss S. F. Pinder, Bury			10	6
Miss A. Barrett, Bury			5	0
Mr. and Mrs. A. Rogers, Bury		5	0	0
Mrs. G. Burnett, Bristol		1	1	0
Rev. Richard D. Pierce, Boston, U.S.A.		3	9	11
Anonymous		25	0	0
Rev. and Mrs. J. W. Maw		2	2	0
Rev. G. Stanley Whitley, M.A.B.D., Sheffield	C.	12	3	6
Watford Branch British League of Unitarian and Other Liberal Christian Women		1	0	0
A. K. Ross, Golders Green		10	0	0
Mr. and Mrs. P. Derbyshire, Park Lane		1	0	0
Mr. and Mrs. Wildman, Park Lane		1	1	0
Rev. and Mrs. A. Smith and Joan, Park Lane		1	0	0
In Memory of Hubert and Mrs. Edwin Bradshaw, Park Lane		1	10	0
Sunday School, Park Lane		2	17	0
Sunday School, Park Lane		1	0	0
Miss Anne McKisack, Belfast		10	0	0
Miss M. North, Newington Green		1	0	0
Miss Carol Thorncroft, Newington Green		1	1	0
J. and E. Duncan, Grindley, Stafford		5	5	0
Bayshill Unitarian Church, Cheltenham (3rd cont.)		2	18	11
Rev. and Mrs. Whitaker, Kidderminster		3	3	0
Mr. and Mrs. James, Kidderminster		2	2	0
Mr. and Mrs. S. H. Jones, Kidderminster		5	0	0
Mr. and Mrs. Amphlett, Kidderminster		2	2	0
Mr. and Mrs. W. Rogers, Kidderminster		1	1	0
Mrs. Silk, Kidderminster			5	0
Mrs. Edge, Kidderminster			5	0
Mrs. Porter, Kidderminster		1	0	0
Mrs. Gilbert, Kidderminster			10	0
Mr. and Mrs. W. J. Church, Kidderminster		2	2	0
Mrs. S. Church, Kidderminster			10	0
Mr. and Mrs. D. Goodyear, Kidderminster			10	6
Miss Beresford, Kidderminster			10	6
G. R. Goodyear, Kidderminster			10	6
Women's League, Kidderminster		5	0	0
Miss R. Davis, Kidderminster			2	6
Miss J. Davis, Kidderminster			2	6
Miss Evans, Kidderminster			10	0
Mr. and Mrs. W. B. Walters, Kidderminster		1	0	0
Miss Steward, Kidderminster			10	0
Mrs. Page, Kidderminster			5	0
Mr. and Mrs. McCall, Kidderminster			10	6
Rev. and Mrs. I. Hodgson, Stockport		1	1	0
Mr. and Mrs. G. Perkin, Kidderminster		1	11	6
Women's League, Stockport		2	7	6
Poole		4	12	6
Cirencester Unitarian Church		3	0	0
Mrs. E. R. Dennis, Mrs. Pittard, Mrs. M. J. Davies, Hen-dy-Cwrdd			10	6
Mr. and Mrs. Edgar Williams and Mrs. Idris Davies, Aberdare			6	5
Mr. and Mrs. Kent, Aberdare			4	6
Mrs. Ada Jenkins, Aberdare			4	3
Mr. and Mrs. W. Jones and Mr. and Mrs. W. J. Jones, Aberdare			6	7
Bromeston House, Aberdare			18	0
Unitarians of United States and Canada per The American Unitarian Association		3,500	0	0
		£24,081	1	8

(C indicates seven-year covenants and includes Income Tax at the present rate of 8s. 6d. in the £.)

Total Donations and Promises :—

Up to Eighth List	27,577	2	11
Up to Ninth List	24,081	1	8
	£51,658	4	7

The total sum received up-to-date for the Essex Hall Rebuilding Fund, as will be seen from the Tenth List to be printed next week, is £52,070 14s. 5d.

COMMENT

Why Do People Listen ?

I SUPPOSE all of us who have to preach from time to time have wondered what exactly is in the minds of our hearers as they look at us, apparently intently, during the course of our sermon. Perhaps it is just as well at times that we do not know—at any rate it might be a bit disturbing, even if it administered a wholesome medicine.

I have just been reading Tobias Smollett's *Travels through France and Italy*, and was somewhat amused at an account he gives of one of a Capuchin monk's hearers and the reason for the deep emotion that he showed. A Swiss officer whom he met at Boulogne told him that a certain Capuchin in his country noticed that a peasant used to weep bitterly as he mounted the pulpit to hold forth to the people; and believing that it was sign of deep contrition and consequent grace, he exhorted him to be of good comfort. But it continued for so long a time that the monk insisted upon knowing what it was in his discourse or appearance that made such an impression on his heart—" Ah, father ! " cried the peasant, " I never see you, but I think of a venerable goat which I lost at Easter. We were bred up together in the same family. He was the very picture of your reverence—one would swear you were brothers. Poor Baudouin ! he died of a fall—rest his soul ! I would willingly pay for a couple of masses to pray him out of purgatory."

When I went to the University, a very cultured lady instituted a series of Sunday morning lectures on the prophet Jeremiah. As she held open house for Sunday afternoon tea to which we students enjoyed going, she had a fair-sized audience. The lectures, I now realize, were excellent, but she would have been surprised at the motives that drew them. The President of the society under whose auspices the lectures were given once said to me confidentially, " Do you think I go because I am interested in Jeremiah ? No ! I go because it fascinates me to see the way her jaw wags ".

Why Go To Church ?

I have just received an interesting letter from the Rev. Magnus C. Ratter, who is doing such good work in our Unitarian Church at Capetown. In the course of it he says : " If you could help say why a thoughtful man should go to a church, rather than to a concert or a charity committee, you would help contribute to what is the crucial issue of our decade." It would be very presumptuous in me to believe that I could give a final answer to such a problem; and at any rate it is, I think, only indirectly that a man can be persuaded to go to a church. I think, however, that the real answer lies in what we conceive to be the purpose of church attendance. A man goes to a concert because it appeals to the aesthetic and emotional side of his nature—the concert, he believes, will appeal to his sense of beauty. A man attends a charity committee, where he is not " dragged in " by someone else, or prompted by self-advertisement or an unworthy motive, because he has an ethical outlook on life; he is prompted by feelings of goodwill towards others who are not so fortunate as he is himself. A man will not attend church unless he feels the sense of what Rudolf Otton calls "*the numinous*," or the sense of awe, humility, and reverence in the face of the wonder and mystery of the work of God in the world without and the world within.

A religious man accepts aesthetic, moral and intellectual values, but for him they become manifestations of God's work in man and nature, and thus acquire a personal significance that the man without religion cannot accept. All people, I believe, have this sense of *the numinous*, but it needs to be encouraged and developed by education in the widest sense of the term; where it has been overlaid, it usually needs a great crisis in a man's life to bring it to the top. A church may appeal, of course, to moral, aesthetic and intellectual values, and these might well lead up to a recognition of religious values and the need for worship for the development of a whole man; but it will always be very difficult to get the man outside to see it. It was difficult in New Testament times, when men's interests were so few and simple; it is infinitely more difficult to-day when a thousand and one appeals reach us every day, catering to every real and fancied need of body and soul. No permanent accession to church membership, however, can come unless the ultimate purpose is worship.

Commentator.

THE INQUIRER

All letters and manuscripts for the Editor must reach the Office not later than Monday morning for publication the same week. All communications must be accompanied by the name and address of the sender.

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Those having any difficulty in obtaining copies of the paper should communicate direct with the publisher.

Address: 14 Gordon Square, London, W.C.1.

TEL.: EUS. 7554 Editorial: EUS 2012

News and Correspondence held over to next week.

The Unitarian College, Manchester

The College is in need of the following copies of *The Inquirer* for the purposes of binding complete sets. If any reader has one or all, and would contribute them to the College, would he or she send them to *The Inquirer*, 14 Gordon Square, London, W.C.1.

1943	No. 5279	Sept.	4
1944	No. 5298	Jan.	15
1944	No. 5318	June	3
1945	No. 5366	May	5
1948	No. 5520	May	1
1949	No. 5580	June	25

Annual Report

SIR,—Will you allow me the courtesy of your columns to inform personal subscribers to the General Assembly, who at this time of the year generally receive printed copies of our annual report, that owing to the dispute in the London section of the printing trade it has not been possible to have these printed before the Annual Meetings this year.

Printed copies will be issued during the month of May. In the meantime for ministers and delegates attending the Annual Meetings an abridged copy has been duplicated and sent out with the other papers for the meetings.

We greatly regret this inconvenience and we trust that personal subscribers will bear with us in these difficulties.—Yours,

15 Gordon Square, London, W.C.1. *John Kielty.*

1856 **BANK STREET CHAPEL** **1956**

Congregation Founded 1672 **BOLTON** **First Chapel Built 1696**

CENTENARY £1,000 APPEAL

To commemorate the one hundredth anniversary of the building of the present Chapel the Congregation is raising £1,000 to meet the heavy cost of the urgent renovation of the Organ and the essential repairs to the School premises.

The Congregation appeals to all friends for their generous help to support its own efforts which will be collected on

APPEAL SUNDAY

April 22

Preacher: REV. E. G. LEE

Donations may be sent to the Chapel Treasurer, A. Crabtree, 11 Thorncliffe Road, Sharples, Bolton.

The Annual Meetings of the General Assembly

Next week "The Inquirer" will contain reports of the Assembly Sermon, to be delivered by the Rev. Basil Viney, of Swansea, and the Presidential Address to be delivered by Mr. C. H. Pollard, O.B.E., M.B.E., of Hull.

The following week will be an enlarged number containing reports of most of the meetings. This year we are arranging for special comments on the substance of the meetings, in addition to the reports. Extra numbers should be ordered NOW.

THE CALENDAR OF THE CHURCHES

SUNDAY, APRIL 15th, 1956

ABERDARE, Highland Place, 11 and 6, Rev. D. Jacob Davies
ABERDEEN, Unitarian Church, Skene Street, 11 and 6, Rev. Gordon Beverley
ABERYSTWYTH, New Street Meeting House, 11, Mr. Islwyn Nicholas
ALTRINCHAM, Dunham Road Chapel, 11, Mr. W. S. Dunbar, 6.30, Rev. Arthur W. Vallance
AINSWORTH, Unitarian Church, Knowsley Road, 11.15, and 3, Rev. B. Gill
ASTLEY, Unitarian Chapel, Manchester Road, 6.30, Mrs. F. Simon
BATH, Trim Street Chapel, Unitarian, 6.30, Rev. S. Spencer
BELFAST, All Souls, Elmwood Avenue, 11.30 and 7, Dr. A. L. Agnew
BELFAST, First Church, Rosemary Street, 11.30 and 7, Dr. H. J. McLachlan
BESSELS GREEN (nr. Sevenoaks), Unitarian Church, 11, Mr. F. Walker
BILLINGSHURST, Free Church, High Street, 11.15, Rev. J. Martin Hall
BIRKENHEAD, Unitarian Church, Bessborough Road, 6.30, Rev. Maurice Johnson
BIRMINGHAM, Church of Messiah, Broad Street, 11 and 6.30, Rev. Gordon Stuart
BIRMINGHAM, Waverley Road Church, and Hurst Street Mission, Small Heath, 6.30, Rev. Ronald McGraw
BLACKPOOL, North Shore, Dickson Road, 10.45, Rev. J. H. Ewbank, 6.30, Mr. E. A. West
BLACKPOOL, South Shore, Lytham Road, 11 and 6.30, Supply
BOLTON, Bank Street, 2.30, Sunday School, 10.30 and 6.30, Rev. J. Gordon Davies
BOLTON, Halliwell Road Free Church, 10.45 and 6.30, Rev. J. W. Mew
BOLTON, Unity Church, Deane Road, 10.30 and 6.30, Rev. Arthur J. Long
BOSTON (Lincs.) Unitarian Chapel, Spain Lane, 6.30, Rev. Henry Hall
BOURNEMOUTH, Unitarian Church, West Hill Road, 11, Rev. Lawrence Redfern
BRADFORD, Broadway Avenue, 2.45, and 6.30, Rev. Basil Short
BRADFORD, Town Hall Square, 10.45 and 6.30, Rev. Frank A. Bullock
BRIDGWATER, Christ Church, Dampiet Street, 3 Sunday School, 6.30, Rev. W. H. [illegible]
BRIDPORT, Unitarian Chapel, 11 and 6.30, Rev. G. Randall Jones
BRIGHTON, Christ Church Unitarian, New Road, 11, Rev. J. Reece Walker, 6.30, Rev. Joyce Hazlehurst
BRISTOL, Lewin's Mead Meeting, 6.30, Mr. T. Wardle
BRISTOL, Oakfield Road, 11, Mr. T. Wardle, 6.30, Rev. L. A. Garrard
BURNLEY, Unitarian Church, Trafalgar Street, 3, Supply
BURY, Bank Street, S.S. Anniversary, 11, 2.30 and 6.30, Rev. A. H. Birtles
CAMBRIDGE, Memorial Church, Emmanuel Road, 11 and 6, Rev. H. Stewart Carter
CARDIFF, The West Grove Unitarian Church, 11 and 6.30, Mr. Roy James
CARLISLE, Unitarian Church, Lorne Street, 2.15, Sunday School, 6.30, Rev. F. D. Jones
CHATHAM, The Church of the Great Companions, Hamond Hill, 3, Mr. James Nicholson
CHELTENHAM, Bayshill Unitarian Church, Royal Well's, 11, Study Service, 3, Sunday School, 6.30, Rev. Barbara Thomas
CHESTER, Matthew Henry's Chapel, Trinity Street, 11.15, No Sermon, 6.30, Mr. E. E. Lloyd
CHESTERFIELD, Elder Yard Church, 10.45 and 6.30, Rev. Eric Shaw
CHOWBENT Chapel, Atherton, 10.45 and 6.30, Rev. Kenneth Twinn
COSELEY, Staffs., Old Meeting House, Old Meeting Road, 11 and 6.30, Rev. F. C. [illegible]
COVENTRY, Holyhead Road, 2.30, Sunday School, 11 and 6.30, Rev. Allen Williams
CREWE, Free Christian Church, Beech Street, 6.30, Supply
CREWKERNE, Unitarian Church, Hermitage Street, 11 and 6.30, Mrs. M. R. Dickin
CROYDON, Free Christian Church, Wellesley Road, 11, Rev. J. P. Chalk (Also 6.30, 1st Sunday in the month)
DEAN ROW, 10.45 Rev. A. B. Downing. STYAL, 6.30, Rev. A. B. Downing
DENTON, Wilton Street Chapel, 11, Children's Chapel, 6.30, Rev. F. Cotter
DERBY, Friar Gate Unitarian Chapel, 6.30, Supply
DITCHLING, Old Meeting House, 10.45, Rev. John Rowland
DONCASTER, Free Christian Church, Hall Gate, 11, Rev. G. W. Parkinson, 6.30, Rabbi I. [illegible]
DOVER, Adrian Street, Unitarian Church, 11, Junior Church, 6.30, Rev. E. G. Green
DUBLIN, Stephen's Green, West, 11.30 and 7.30, Rev. E. Savell Hicks
DUDLEY, Old Meeting House, Wolverhampton Street, 11, Supply, 6.30, Mr. J. H. Evans
DUKINFIELD, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. Sydney P. Whitehouse
DUNDEE, Williamson Memorial Unitarian Church, 53 Constitution Road, 11, Rev. A. E. Peaston
EDINBURGH, St. Mark's Church, Castle Terrace, 11 and 6.30, Rev. W. B. Taverner
EXETER, George's Chapel, South St., 6.30, Mr. T. R. Mettam
GEE CROSS, Hyde Chapel, 11 and 6.30, Rev. J. Harry Smith
GLASGOW, St. Vincent Street Unitarian Church, 11, Dr. [illegible]
[illegible], Unitarian Church, [illegible] St., 10.45 and 6.30, Rev. Graham Short
GODALMING, Ward Street Church, 11.15, Rev. R. Nicol Cross
HALE CHAPEL, Hale Barns, 10.45 and 6.30, Rev. John [illegible]
HALIFAX, Northgate End, 10.45, Rev. J. S. Patrick, 6.30, Rev. J. B. Tomkin
HASTINGS, Free Christian Church, South Terrace, 11 and 6.30, Rev. [illegible] Hilton
HINCKLEY, Great Meeting, Baines Lane, 11 and 6, Rev. Ralph E. Goddard
HORSHAM, Worthing Road, 6.30, Rev. J. Martin Hall
HUDDERSFIELD, Fitzwilliam Street, 11, Rev. J. B. Tomkin
HULL, Park Street Church (Unitarian), 6.30, Rev. [illegible]
ISLE OF WIGHT, Newport, Unitarian Christian Ch., 11 and 6.30, Rev. W. Carter
KENDAL, Market Place Chapel, 6.30, Supply
KIDDERMINSTER, New Meeting House, 11 and 6.30, Rev. H. Whitaker
KNUTSFORD, Brook Street Chapel, 11 and 6.30, Rev. Albert Smith
LANCASTER, St. Nicholas Street Church, 6.30, Rev. L. Hall
LEEDS, Mill Hill Chapel, City Square, 10.45, Rev. J. Quinn, 6.30, Rev. J. S. Patrick
LEICESTER, Narborough Road, 11, Junior Church, 6.30, Mr. C. V. Walton
LEICESTER, The Great Meeting, East Bond Street, 11 and 6.30, Rev. Leonard Mason
LETCHWORTH, Sanctuary, Miss J. E. Lindsay, The Little House, Garth Road
LEWES, Westgate Chapel, 11, Rev. W. J. [illegible]
LINCOLN, High Street, Unitarian Chapel, 6.30, Rev. H. W. [illegible]
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Dr. P. N. [illegible]
LIVERPOOL, Bootle Free Church, 11, Rev. Brian L. Golland
LIVERPOOL, Domestic Mission, Mill Street, 6.30, Rev. J. Kerr Murray
LIVERPOOL, Gateacre Chapel, 11, Rev. S. B. Butler
LIVERPOOL, Hamilton Road, Everton, 3 Sunday School, 6.30, Rev. B. L. Golland

LIVERPOOL, Hope Street, 6.30, Mr. W. Lloyd
LIVERPOOL, Ullet Road, 11 and 6.30, Rev. E. Shirvell Price
LONDON, Bell Street, Edgware Road, 6, Rev. Walter M. Long
LONDON, Blackfriars Mission and Stamford Street Chapel, 6.30, Rev. Donald P. Maw
LONDON, Brixton, Effra Road, 11, Mr. P. B. Godfrey
LONDON, Essex Church, Palace Gardens Terrace, Notting Hill Gate, 11 and 6.30, Rev. J. C. Ballantyne
LONDON, Forest Gate, Upton Lane, 6.30, Mr. T. E. Dalton
LONDON, Golders Green, Hoop Lane, 11, Mr. G. E. Prentice, 6.30, Rev. K. C. Treacher
LONDON, Hackney, New Gravel Pit Church, Chatham Place, 6.30, Mr. F. Walker
LONDON, Hampstead, Rosslyn Hill, 11, Rev. Donald P. Maw
LONDON, Highgate Hill Unitarian Church, 11, Rev. K. C. Treacher
LONDON, Ilford High Road, 6.30, Rev. Arthur Peacock
LONDON, Islington Unitarian Church, Upper Street Preston Hall, 6.30, Rev. A. V. Fox
LONDON, Kilburn Unitarian Christian Church, Quex Road, 11, Rev. A. V. Fox
LONDON, Lewisham Unitarian Church, High Street, 11, Rev. John Kielty
LONDON, Leytonstone, Lea Bridge Road, Knotts Green, 11.15, Mr. G. J. Price
LONDON, Mansford Street Church, Bethnal Green, 6.30, Rev. J. R. Blackburn
LONDON, Richmond Free Church, Ormond Road, 11, Rev. Walter M. Long
LONDON, Stratford, West Ham Lane, Unitarian Church, 11.30, Children's Church, 6.30, Rev. J. P. Chalk
LONDON, Wandsworth Unitarian Church, East Hill, 11, Rev. Arthur Peacock (Also 6.30, 1st Sunday in the month)
LONDON, Welsh Unitarian Ch. at Highgate Hill Unitarian Ch. 1st and 3rd Sundays 6, Rev. T. L. Jones
LONDON, Wood Green, Unity Church, Newham Road, 6.30, Mr. P. B. Godfrey
LYTHAM St. Annes (Ansdell), Unitarian Church, Channing Road, 11, Rev. W. A. M. Hellaby
MACCLESFIELD, King Edward Street, 10.45 and 6.30, Rev. G. D. Foote
MAIDSTONE, Unitarian Church, Market Buildings, 6.30, Mrs. Muriel Hilton
MANCHESTER, Blackley Unitarian Church, Chapel Lane, 6.30, Students
MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Dr. R. W. Wilde
MANCHESTER, Gorton, Brookfield Church, Hyde Road, 10.45 and 6.30, Rev. Maurice [illegible]
MANCHESTER, Monton Church, Eccles, 10.45 and 6.30, Rev. W. Hill Wareing
MANCHESTER, Pendleton Unitarian, Cross Lane, 6.30, Rev. T. W. Roberts
MANCHESTER, Platt Chapel, Rusholme, 6.30, Rev. John Gill
MANCHESTER, Renshaw Street Mission, 6.30, Rev. B. L. Hopkins
MANCHESTER, Stand Chapel, Whitefield, 10.45 and 6.30, Rev. Sydney H. Knight
MANCHESTER, Wilbraham Road, Chorlton-cum-Hardy, 11, Mr. P. M. Brown
MANCHESTER, Wythenshawe, Unitarian Church, Brownley Road, Benchill, 6.30, Mr. W. S. Dunbar
MANSFIELD, Old Meeting House, 10.45 and 6.30, Rev. Kenneth Sherratt
MARPLE, Unitarian Hall, 31 Stockport Road, 3 each Sunday
MIDDLESBROUGH, Free Christian Church, 6.30, Rev. E. A. Davies
MIDDLETON, Old Road Chapel, 6, Mr. D. C. Dore
MORECAMBE (see Lancaster)
MORETONHAMPSTEAD, 3, and NEWTON ABBOT, 6.30, Rev. C. G. Toone
MOSSLEY, Christian Church, Stamford Road, 10.45 and 6, Supply
NANTWICH, Old Chapel, 6, Supply
NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Rev. J. H. Coram Davies
NEWCHURCH (Rossendale), Bethlehem Unitarian Church, 10.30 and 6, Mr. W. H. Cunliffe
NORTHAMPTON, Kettering Road Church, 11, Rev. H. L. Short
NORWICH, Octagon Chapel, Colegate, 11, Rev. J. A. Kennedy
NOTTINGHAM, High Pavement Chapel, 10.45 and 6.30, Rev. C. Gordon Bolam
OLDBURY, Unitarian Church, Birmingham Street, 11 and 6.30, Rev. Harold A. Gore
OLDHAM, Lord Street Chapel, 10.45 and 6.30, Rev. T. E. Nuttall
OXFORD, Manchester College Chapel, 11.30, Rev. L. A. Garrard
PADIHAM, Nazareth Unitarian Church, Knight Hill, 10.30 and 6, Rev. A. E. Peaston
PARK LANE CHAPEL, near Wigan, 11 and 6.30, Supply
PLYMOUTH, Unitarian Centre, [illegible] Road, 11 and 6.30, Rev. E. H. [illegible]
POOLE, Unitarian Church, Hill Street, 11, Junior Church, 6.30, Rev. J. W. [illegible]
PORTSMOUTH, Memorial Hall, Highbury Street, Old Portsmouth, 6.30, Mr. J. R. [illegible]
PRESTON, Unitarian Chapel, Church Street, 6.30, Rev. W. A. M. Hellaby
RINGWOOD, Hants, The Meeting House, 11, Rev. H. J. Robinson
ROCHDALE, Blackwater Street, 10.30 and 6, Rev. William [illegible]
ROTHERHAM, Church of Our Father, 10.45 and 6.30, Rev. N. J. Teape
SALE, Atkinson Road, 11, Rev. John Gill
SCARBOROUGH, Unitarian Church, Westborough, 10.30, Rev. W. T. Wilkins
SHEFFIELD (Attercliffe), 6.30, Mr. T. H. Morris
SHEFFIELD, Fulwood Old Chapel, 11, Rev. F. Sorell
SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. G. Stanley Whitby
SHEFFIELD, Unity Church, Crookesmoor Road, 11, Mrs. E. J. Bradford, 6.30, Rev. E. D. Davies
SHREWSBURY, High Street, Unitarian, 11 and 6.30, Rev. Francis Terry
SIDMOUTH, Old Meeting, Unitarian, High Street, 11, ——, 6.30, ——
SOUTHAMPTON, Kell Memorial Hall, Belle Vue Road, 6, Mr. H. A. Guy
SOUTHEND-ON-SEA, Darnley Road, 11, Children's Church, 6.30, Miss M. Griffiths
SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. T. J. Jones
STOCKPORT, Unitarian Church, St. Peter's Gate, 10.30 and 6.30, Rev. I. [illegible]
ST. HELENS, Corporation Street, 6.30, Rev. E. W. Deakin
STOCKTON-ON-TEES, Wellington Street, 6.30, Rev. A. D. Williams
STOURBRIDGE, Presbyterian Unitarian Chapel, 11, Rev. C. Stephen, 6.30, Supply
SWANSEA, [illegible] Free Christian Meeting House, 11, Rev. B. Viney
SWANSEA, Unitarian Church, High Street, 6.30, Rev. B. Viney (also 11, First Sun. in the month)
SWINTON, Swinton Hall Road, 10.45 and 6.30, Supply
TAUNTON, Mary St. Chapel, 11, Rev. W. H. Cornall, 2.30, Sunday School
TENTERDEN, Old Meeting House, Ashford Road, 6.30, Rev. G. Kennet
TODMORDEN, Unitarian Church, 10.45 and 6, Mr. Alec L. [illegible]
TORQUAY, Unity Church, Montpellier Road, 11 and 6.30, Rev. Charles Eaton
TROWBRIDGE, Conigre Unitarian Church, 11 (1st Sunday in month) and 6, Supply
WALLASEY, Memorial Church Manor Road, 11 and 6.30, Rev. Ernest W. Hine
WARRINGTON, Cairo Street, 10.30 and 6.30, Rev. Eric Wild
WATFORD, Friends' House, Church Road (by permission), 7.30 (Last Sunday in the month)
WEST BROMWICH, Lodge Road, 11, Children's Church, 6.15, Rev. H. [illegible]
WEST KIRBY, Brookfield Gardens, 11, Rev. [illegible] (Also 6.30, 1st Sunday in the month)
WHITBY, Flowergate, 6, Rev. W. T. Wilkins
YORK, St. Saviourgate Chapel, 6.30, Rev. T. Brett Davies

THE NATIONAL UNITARIAN FELLOWSHIP provides for those unable to attend a Unitarian Church. For information write to the Secretary, N.U.F., 15 Gordon Sq., W.C.1.

AUSTRALIA

ADELAIDE, Unitarian Christian Church, Wakefield St., 11 and 7, Rev. [illegible]
MELBOURNE, Unitarian Church, Cathedral Place, C.2.; Unitarian Hall [illegible] 6.15. Services: 4 p.m., second Sunday in each month. Evening 7 p.m. Rev. V. James
PERTH, Western Australia, Unitarian Free Christian Fellowship, Rev. R. H. Featherstone, 19 Clifton Crescent, Mt. Lawley
SYDNEY, New South Wales, Unitarian Church, 15 Francis Street (off College St.) 7.15, Rev. G. E. Hale. Manse Telephone LX 5321
UNITARIAN FELLOWSHIP OF AUSTRALIA, 1 Grice Alley, Melbourne, C.1. Minister: Rev. W. Bottomley. Meetings as advertised.
SEAFORD COMMUNITY CHURCH, Austin Road, Seaford (Vic.). S.S. weekly at 2.15 p.m. Public Worship, fortnightly, 3.15 p.m. Minister: Rev. W. Bottomley

CANADA

MONTREAL, Church of the Messiah, Sherbrooke Street West, and Simpson Street, 11, Rev. Angus Cameron
TORONTO, First Unitarian Church, 175 St. Clair Avenue West, 11, Rev. W. P. Jenkins
VANCOUVER, B. C., Unitarian Church of Vancouver, 1,550 Tenth Avenue West, 11, Supply

NEW ZEALAND

AUCKLAND, Unitarian Church, Ponsonby Road, 11 and 7, Rev. E. H. Moran
WELLINGTON, Services suspended. Enquiries—Mrs. Wyeth, Tel. 41 - 272.

SOUTH AFRICA

CAPE TOWN, Hout Street, 11, Sunday School; 7, Service, Rev. Magnus C. Ratter

NATIONAL UNITARIAN FELLOWSHIP

The Annual General Meeting will be held at 14 Gordon Square on Wednesday, April 18, at 5.30 p.m. The speaker will be Mrs. E. M. Hellaby, and her subject, "Search or Certainty: Unitarianism Re-thought." There will be a Committee Meeting at 4.30 p.m., at 15 Gordon Square.

NORA GIMSON (*Hon. Sec.*)

THE SAMUEL JONES FUND

The income of the above fund is applied in augmentation of the salaries of such conscientious Dissenting Ministers as shall stand most in need of assistance, as the Trustees shall approve, preference being given to those who have been students of Manchester College, Oxford.

The Managers meet annually in October for the purpose of making grants. APPLICATIONS must, however, be in hand NOT LATER THAN JUNE 1, 1956, and must be on a form obtained from the Secretary, HERBERT GIMSON, 46 Ladbroke Square, London, W.11.

Holidays Abroad

FEW VACANCIES. Unitarian parties to Switzerland (Davos), Austria, Norway. July-August. Lone travellers welcome. Information from Rev. G. W. Parkinson, 32 Windsor Road, Doncaster.

Holiday Accommodation

EARLY HOLIDAYS. Special terms till Whitsuntide at Normanhurst, the small, friendly Hotel in "Britain's Best Climate." 5½/8 guineas (inexpensive twin-bedded rooms) fully inclusive. Recommended by Unitarians. Central heating everywhere when cool. Vegetarian if desired. Slumberlands. Illustrated brochures. Facing South between Pier and Sun-Lounge Orchestra. NORMANHURST PRIVATE HOTEL, Sea-Front, St. Leonards-on-Sea, Sussex. Also booking for summer, 6/9 guineas. Early booking advised. Tel.: Hastings 4784.

Change of Address

The Rev. and Mrs. W. Hill Wareing, 1 Brackley Road, Monton, Eccles.

Miscellaneous

ASSISTANT to sales manager required for new building estates London and Home Counties. Previous experience in this line not essential for an ambitious young man of energy and initiative with record of progress in his present business. Highest integrity essential. Personable. For further information write age, experience, present income to Box No. 146.

Furnished home and amenities in home of one lady. Low rent for long let. Near sea. Cummings, St. Ives, Silver Street, Braunton, Devon. Phone: Braunton 63.

Birth

Holt—On April 6, at the Stone Maternity Home, Chalfont St. Giles, to Nancy Bury (née Mawle), wife of Peter Malcolm Holt, a daughter (Mary Elizabeth).

Death

Hyde—Emily Grace Hyde, daughter of the late Mr. and Mrs. S. T. Johnson and widow of the late Louis Hyde, Registrar to the County Court of Stockport, died suddenly at Potters End, Danesbury, Welwyn, Herts, on Sunday, March 25.

THE GENERAL ASSEMBLY OF UNITARIAN AND FREE CHRISTIAN CHURCHES

Annual Meetings - Conway Hall - London

(except where otherwise stated)

London :—

Tuesday, 17th April to Friday, 20th April

OUTLINE OF CHIEF EVENTS

TUESDAY, APRIL 17

2.00 p.m. SUNDAY SCHOOL ASSOCIATION ANNUAL MEETING (Gordon Square).

4.30 p.m. INFORMAL RECEPTION (Essex Church).

5.00 p.m. UNION FOR SOCIAL SERVICE ANNUAL MEETING.
REV. A. P. B. HEWETT, M.A., S.T.M.
"Social Service in the Local Church."

7.00 p.m. ANNIVERSARY SERVICE (Essex Church).
Preacher: REV. BASIL VINEY.

WEDNESDAY, APRIL 18

10.00 a.m. PRESIDENTIAL ADDRESS AND ANNUAL BUSINESS MEETING.

1.45 p.m. ANNUAL BUSINESS MEETING CONTINUED.

3.45 p.m. MINISTERS' PENSION AND INSURANCE FUND TRIENNIAL MEETING.

7.30 p.m. MEETING FOR WELSH-SPEAKING UNITARIANS (Highgate Unitarian Church).

THURSDAY, APRIL 19

10.00 a.m. COMMUNION SERVICE (Gordon Square).
Preacher: REV. A. E. PEASTON, M.A., B.Litt.

11.15 a.m. ESSEX HALL LECTURE.
"The Historical Jesus—Schweitzer's Quest and Ours after Fifty Years."
REV. L. A. GARRARD, M.A., B.D., Principal-designate of Manchester College, Oxford.

2.00 p.m. SECTIONAL MEETINGS (Women's League, Lay Preacher's Union, and Ministers' Meeting).

7.30 p.m. PUBLIC MEETING "The Liberal Doctrine of God and Man"
Chairman: REV. L. REDFERN, M.A., B.D.
Speakers: REV. A. W. VALLANCE, B.A.
REV. R. W. WILDE, B.Sc., M.A., Ph.D.

FRIDAY, APRIL 20

10.00 a.m. CONFERENCE. "UNITARIANS GOING FORWARD".
Chairman: REV. G. KEREKI.

1. "What has been done"

Speakers:
REV. S. R. BUTLER (St. Helens)
MISS JOYCE PEARSON (Golders Green)
MR. A. MOORE (Speke)

2. "What we propose to do"

Speaker: REV. A. H. BIRTLES, B.A.

12 noon CLOSING ADDRESS. "FOR THIS CAUSE—"
REV. J. HARRY SMITH.

Resolutions at the Annual Business Meeting

In addition to routine resolutions the following will appear on the agenda. Any minister or delegate desiring to put forward an amendment should send it without delay to the Secretary in writing with the name of the Seconder.

COUNCIL RESOLUTION

That this Annual Meeting of Ministers and Delegates of the General Assembly of Unitarian and Free Christian Churches accepts the recommendation of the Council that all Congregations be asked to adopt the Simplex Envelope Scheme which shall cover contributions to the Local Church, the District Association and the General Assembly, as the best means of providing increased and reliable income for all three bodies.

BOLTON MINISTERS' FRATERNAL, RESOLUTION

THE DEATH PENALTY: "That this Annual Meeting of Ministers and Delegates of the General Assembly of Unitarian and Free Christian Churches supports the growing demand for the Abolition of Capital Punishment believing it to be an eminently humane and reasonable reform which cannot but promote the community's sense of the supreme value of human personality."

The Sunday School Association
ANNUAL GENERAL MEETING
will be held at
14 GORDON SQUARE, LONDON, W.C.1
on Tuesday, April 17, at 2 p.m.

Chairman: The Revd. E. W. Deakin
Presidential Address: Mr. John Ratcliffe

Owing to the recent dispute in the London printing trade it has not yet been possible to issue the annual report. It is hoped that it will be ready in about six weeks' time.

Unitarian and Free Christian Peace Fellowship
SIR ADRIAN BOULT
will address the Annual Meeting at
14 Gordon Square, London, W.C.1, on
THURSDAY, APRIL 19, AT 4.30 P.M.
Subject: "Peace in our Time."
Chairman: Miss D. Wrigley, B.A.

TEMPERANCE ASSOCIATION
ANNUAL MEETING
Thursday, April 19, at 6 p.m.
at 14 GORDON SQUARE, LONDON
President: Mrs. Penwarden

THE UNITARIAN COLLEGE, VICTORIA PARK, MANCHESTER 14
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